

29: 13. I don't think that God will bless a lazy Christian. He does not give with an unwilling hand, but He won't give His blessing where it is not earnestly desired. If God sees we are content with a few minute prayer in our room, perhaps with wandering thoughts; or if He sees us simply following somebody else in prayer, and that's the end of it, we cannot expect a blessing. He will not bestow a blessing where it would not be understood. It is not because it is needful to move Him, but because it is needful to move us. He wants us to have that attitude of asking, seeking, and knocking, until He finds our souls open to the reception of the blessing. Remember that Elijah prayed earnestly. "Praying he prayed," as the margin has it. At first there seemed to be no response. The heavens were as brass, and the glaring sun shone on, and withered the trees and herbs to the roots. But still he prayed on, He sent his servant to see if there was any sign of an answer to his prayer. None! The heavens still glare like an open furnace. He bowed his head before God again, still lower and lower—that head that had stood under the fires of the false prophets of Baal—and pleaded till at last there appeared on the horizon the cloud like a man's hand—the hand of God. Now, are we going to pray a good deal in these meetings, or listen to the teaching of our brethren, and go our own way again? We want power. The way to get it is to bow our heads in constant prayer.

After a prayer by Bro. Ketchum, and a hymn, "Pray, brethren, pray, the sands are falling," and another prayer by Dr. Jamieson, followed by Bro. Rolls. Dr. Brooks gave the following address:

"Turn with me to a few verses in 2 Corinthians, 5th chapter, which set forth as clearly as in any other portion of the Word, the special line of testimony which we of this Conference seek to hear; and also the special blessings which we are seeking to obtain. The first verse tells us, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' It is a great thing when a man says he *knows* what awaits him. No one knows anything at all of the past up to say within the last fifty or sixty years except by testimony. There is no event in human history with which any of us are personally acquainted previous to our childhood. We know all that has occurred in former years on human testimony. A man would be a great fool who should say, 'I don't know whether George Washington ever lived, or not. I don't know whether the battle of Waterloo was ever fought. I didn't see the person or the field.' But he knows it, because he has testimony that cannot be questioned. Well. Nobody knows anything at all of the future except he believes, and he knows it exactly as he knows the past, with this difference;—that whatever awaits us, we

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